

INTRODUCTORY ADDRESS

AT

THE OPENING

OF THE

UNIVERSITY OF QUEEN'S COLLEGE,

NOVEMBER 8, 1860.

BY WILLIAM LEITCH, D.D.,

PRINCIPAL.

MONTREAL:

PRINTED BY JOHN LOVELL, ST. NICHOLAS STREET.

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INTRODUCTORY ADDRESS.

PROFESSORS AND STUDENTS :—

It is usual in older seats of learning, and on occasions such as the present, to recal the illustrious names of those, who, in other days, adorned their history. Were I addressing an audience in the metropolitan University of Scotland, I would, as a matter of course, cite the names of Stewart, Brown and Hamilton; Playfair and Robison; Cullen and Munro, as names of historical interest in Mental, Physical, and Medical Science, and, in the Western Seat of learning, it has often been my lot to hear from the most eloquent lips in England, the just tribute of honor bestowed on the names of Adam Smith, Black, Hutcheson, Reid, James Watt, and a host of others, who, as Students or Professors, reflected credit on the institution where the elements of greatness were developed, and where the treasures of matured wisdom were employed in the training of the youthful faculties. No student has ever listened to these appeals without having stirred within him a generous ambition to gain an honorable distinction. The spell of these illustrious names was great, and a presence was felt around the venerable walls which they once animated with living voice. I have no such venerable names to appeal to, our greatness is not in the past, but the future. The hoar of antiquity has not yet gathered round our institution. It is still in its infancy. There are minds that can derive stimulus and inspiration only from the past, but it is fortunate that others are so constituted that the future is their great animating principle. Reverence for the past is one of the deepest sentiments in our nature, and to attempt to obliterate it would be an injury to the best interests of mankind. We cannot subscribe to the sentiment "let the dead past bury its dead," for a man, though dead, may yet speak, and institutions now extinct, have not yet exhausted their moulding influence on society. The form may have perished, while the vital

influence still survives. But, as the wine-fancier sometimes prizes the oldest vintage, even for its decay, so many cling to old institutions, when their practical significance is gone. This institution has not, at least, the decrepitude of age, and there is ground to hope that it is possessed of the buoyancy and progressiveness of youth. An old tree may stand long after it is rotten at the core, and all its vitality gone, but a tender shoot soon disappears if there is a canker at the root; and the fact of the steady advance of this young institution is a proof, that its constitution is sound, and that an important future is still before it. When we look at the original foundation, and the languishing infancy of similar institutions in the Old Country, we have reason to thank God and take courage. The college of Glasgow may be cited as an example. More than a century after its foundation, the whole University body amounted to only 15 persons, and the whole available revenue was not more than the salary of a merchant's clerk at the present day. It was by a like gradual growth, that even Oxford acquired its overshadowing greatness. It is to be hoped that no such long minority is in store for this College, but that it will partake of the rapid growth characteristic of every other institution in this country.

In surveying the character of nations; it is interesting to mark how strikingly national characteristics are correlated to the physical conformation and susceptibilities of the country. How much of Scotland's love of freedom may be traced to her natural fortifications, her successive lines of mountain ranges, which have enabled her so often to defy the invader, and maintain her independence! How much of England's commercial greatness is due to her mineral wealth, and her command of the Ocean, affording means of communication with all parts of the World! If the future of a nation can then be estimated, in any measure,

by the elements of material greatness, how reasonably may we expect a great future for Canada! The idea of vastness and indefinable greatness is everywhere thrust upon you, as you traverse this land. With the impression still fresh, I cannot but speak of the almost overwhelming effect produced by the grandeur of the natural features of this country. I shall not regret that I first entered Canada by its majestic river. It is a fit portal for so great a country. Sailing for days together with the shore only dimly visible on either hand, and the ship but a minute speck on the vast expanse, one could well realize the feelings of the first navigators who looked with awe upon its mysterious greatness. How vast must that country be that ceaselessly pours this mighty flood into the Ocean! And how fully realized must this have been, when the inland seas, like the ventricles of a heart, of which the St. Lawrence is the main artery, was opened up, and the boundless plains and forests were explored! If England owes much of her greatness to the ocean that surrounds her shores, and which serves as a highway to other lands, how much more highly favored is this country, when she has not merely a sea without, but vast seas within, inviting the transport of the treasures of inexhaustible regions of agricultural and mineral wealth!

But why do I allude to these elements of material greatness? Is it that this country must necessarily bear on its soil a people correspondingly great? The law of correlation demands no such necessary result. The history of the Red Indian is a sufficient illustration. This child of nature knew not the greatness of the country in which his race was cradled, and caught none of its influence. There must be a moral and intellectual development in man before the moulding influence of the country in which he lives can be felt, and then may we expect that the development may have the stamp of the country's character. The mere mechanical force of the gardener will not make the young shoot grow into a matured branch of requisite form. The vital force of the tree must combine with the external power applied. There must be life within, as well as a mechanical force without. A dead shoot will not grow into a gracefully curved branch. In like manner, unless there be an independent progressive life in a people, the country will not force its greatness upon them, but with the life within, and the moulding influence without, there will be a process of action and

reaction which must necessarily lead to the fulfilment of a nation's destiny.

This leads me to the value of collegiate institutions, as calculated to foster the inward life of a people, and fit them to take advantage of the material elements of greatness around them. The Universities in the middle ages were as lights amidst the universal darkness, and to them are we mainly indebted for preserving Europe from barbarism. The first settlers in a new country have, almost necessarily, a struggle for subsistence, and while this stern necessity exists, little advance can be looked for; and when it is long continued, a progressive degradation may ensue, so that the rude trapper may differ but little from the Indian who disputes with him the hunting-ground of his tribe. Even after the stern necessities of Nature are vanquished, it may be long before a people emancipate themselves from the sole dominion of commerce and agriculture. The cultivation of learning and the fine arts will be regarded as superfluous luxuries, and only such education will be valued as bears immediately upon material interests. But the loftiest type of national character cannot be acquired, while the cultivation of the higher parts of man's nature is over-looked. Nay even the material greatness of a nation cannot be fully developed while there is an incomplete and unharmonious education of the mental powers. It is apt to be overlooked, that there is nothing more profitable to a nation than intellectual culture. It is mind that confers on matter its highest value. Wherein lies the marvel of that miracle of engineering skill, the spanning of the St. Lawrence by the Victoria bridge? It is not in its stupendous piers, not in the hollow metallic masses, forming the highway, but in the mental power that conceived that magic feat. It is in the wizard power of cultivated genius, that deals with rude matter as a plaything, and forces the stubborn mass to assume forms and positions most alien to its nature. In the revolutions of the governor of the steam-engine and the alternate strokes of the piston, we see the triumphs of mind over matter, and a triumph of the most profitable kind. In such a case as this, the profit is most obvious, but in all cases of mental cultivation, the profit is as real, though not so direct. Take, for example, the general cultivation of mind which the legislators and governors of a country require. How unprofitable are the services of unenlightened and uneducated men who have the resources of a country at their command!

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One fatal blunder in commercial policy, a single war rashly and needlessly entered into, may squander the savings of a people for many years.

The institution of Universities, therefore, instead of being a needless expenditure, is a mark of thrift in the people that support them. It is one of the most important agencies for developing the resources of this great country. Without the elevating influence of the University and its allied institutions, this country can never reach the high distinction to which its material resources evidently point.

It cannot be matter of surprise, then, that so many chartered colleges should already be established, by a wise policy, in British America. It has been objected that the wants of Canada do not require so many collegiate institutions. But surely a wise government ought to look to prospective as well as present wants. How infinitely stronger would the objection have held in the case of Scotland, when her Colleges were founded at the four different University seats. Scotland then had only a handful of people, compared to the present population of Canada. Her population was much ruder, and the demand for learning much less. Yet we see, at the present day, the immense benefits resulting from the establishment of so many institutions at that early period. No other country has benefited so largely by mental culture, and the poverty of the soil has been more than compensated for, by the educational advantages which her colleges and schools have conferred on the mass of the population. The power and wealth acquired by Scotland's sons throughout the World are out of all proportion to her small population.

But, turning from these general questions, let me direct a few remarks to the young around me, in reference to the method and spirit with which they ought to pursue their various studies. My remarks must necessarily be very general, and must fall in usefulness, just in proportion to that generality. The value of a collegiate education depends very much on the circumstance, that the teacher, by familiar acquaintance with the pupil, can adapt his instructions to his special wants, and give precise and definite instead of vague and general counsel. Still there are points of general bearing and interest, to which I shall shortly direct your attention.

In a university course there are two distinct

classes of study. There is, first, the faculty of arts, the chief object of which is to bestow a liberal education, irrespective of any special professional pursuit. A college education has always been regarded as a *sine quâ non* in the case of the learned professions, but it would be a grand mistake to think, that such an education would be thrown away on those who do not intend to pursue a professional career. It is not in Law, Medicine, and Theology alone, that a college education is useful. The merchant, the legislator, the agriculturist, and the private gentleman, can derive equal advantage. For what is this higher education but a means for enabling a man, whatever his occupation or position in life may be, to fulfil his duties with more success, and to occupy his position with greater dignity and influence? It ought not to be forgotten that the most valuable result of a college education is the mental culture rather than the technical acquirements of learning. No doubt a knowledge of Latin, Greek, mathematics, moral and natural philosophy has its special uses, which ought not to be overlooked, but, in a course of liberal education, the great object to be aimed at is the cultivation of the mental powers. We are to look, not so much to the knowledge itself as to the power of acquiring knowledge. The technical branches of learning are the mere scaffolding, the training of the faculties is the solid structure. The scaffolding may be removed; a man may, in after life, forget his College learning, but his labour has not been lost, if there remain the solid and enduring result, of a sound judgment, steady application and a refined taste, in short, the capability of excelling, whatever his pursuits in life may be. I might readily point to men distinguished in the various learned professions, who could not, now, demonstrate a single proposition of Euclid, construct a syllogism, or construe a difficult passage in a classic author, though once proficient in these various departments of college learning. But would it be just to conclude that their college course was of no value to them merely because they have forgotten the instruments of their training? No, such a conclusion would be most unjustifiable. Men may, amidst the pressure of professional avocations, lay aside, though not wisely, the knowledge they acquired at College, but they cannot, if distinction is to be gained, dispense with those mental habits and tastes which a college training conferred.

The experience of long centuries has shown

that, for general mental culture, there is no means to be compared to the study in early life of the ancient classic languages. Not only the memory but the judgment, logical accuracy of thought, and the exercise of a fine taste are necessarily brought into requisition. In no other languages can the nicer shades of thought and feelings be studied with so much advantage. Mathematics, though more limited in its range of mental culture, is admirably adapted to train to the more rigid forms of thought and logical deduction. And it is a happy arrangement, that, at the outset of a university career, classic refinement should be combined with the more robust exercise of the logic of geometry. A basis is thus laid for the more advanced studies of mental and physical science.

Seeing that the main object in a liberal education is the culture of the mind, it is obvious that this object would not be gained by a too great range of subjects. The grand object in college training is not to store up as much loose knowledge as you can, but to master thoroughly whatever you attempt. Be ever ready to sacrifice range to thoroughness and precision. It is not uncommon to find in society men who astonish you by their varied knowledge, and yet who have no title to be regarded as learned men. On any one subject, they may want sufficient precision to be useful, or mental vigour to turn their knowledge to account, and it is quite conceivable that knowledge may be acquired in such a way as to enfeeble rather than invigorate the mental powers. Be ready to submit, then, in youth to the severest mental discipline, necessary to acquire completeness and accuracy of thought. When you pick up a pebble on the margin of the great ocean of truth, do not throw it from you to look at another, before you have thoroughly understood its nature. Look at it on every side, examine its internal structure, analyse it into its constituent elements; and not till you have thus thoroughly mastered its nature, proceed to pick up another. This, to impetuous youth, appears to be too slow a process, but be assured, that, in this way, you will ultimately gain a far wider range, and a far more thorough knowledge than you would by a more rapid but more slovenly process at the beginning. You will require, however, much self-denial to carry out this plan of study. It is a far easier task to acquire congenial knowledge than to discipline the faculties; far more agreeable to indolent minds to engage in

mental dissipation and desultory reading, than sternly to restrict yourself to some task, requiring the exercise of severe thought, which you must and ought to master.

When I speak of limited range and thorough mastery, do not suppose that I speak of limiting the range of the mental faculties to be brought into play. The grand object of a liberal education is to bring into harmonious exercise and culture the whole range of the mental faculties, though, to effect this, a wide range of subjects is neither necessary nor advisable. It has been frequently a counsel to youth to select some sphere of thought or knowledge at an early period, and through life to devote themselves exclusively to this one thing, as the only means of attaining ultimate distinction. No doubt a man must in after life select some special pursuit, or some one sphere of thought, if he would gain the highest eminence. But I could conceive no counsel to the young student more unwise than that which would lead him to neglect a full and harmonious discipline of the mind, a discipline which does not necessarily interfere with a special devotion to one pursuit in after life. No man is warranted, merely for the purpose of distinction, to neglect the due culture of the mental powers and susceptibilities God hath given him, and upon the full and harmonious development of which his dignity, as a being endowed with reason, depends. A man may have a taste and special talent for mathematics, and he may be convinced that he ought to make mathematical studies the aim of his life, and to regard this as the sphere in which he can best fulfil the purpose of his being; but this does not warrant the youth at college to neglect those other studies which are needful for the due development of his character. Nay, the corrective of other studies is all the more needed to preserve him from the onesidedness of character which an all-absorbing taste is apt to produce. It is from a neglect of this salutary caution that we often find a man attaining the highest pinnacle of ambition in one department of science, and at the same time, measured as a man may be, distinguished only for his general littleness of character. When you meet with a mathematician or physicist, who has obtained a world-wide fame, you are apt to think you must meet with a man whom you must necessarily reverence and respect. But how often are you sadly disappointed in finding a man who has no grasp of thought, no generous sympathies, and in short, no true

greatness. This is the only life of this onesided path of a throw your serious class. It is no part of any particular reason great definition, and the give you arranged serious definition to be reg-

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greatness of character commanding admiration? This most frequently arises from neglect in early life of such culture as would have corrected this onesidedness, but would not have been at all a barrier to future eminence in the selected path of ambition. It is true wisdom, then, to throw your heart into the studies of the various classes which form part of the course. It is no plea to say that you have no taste for any particular study. This may be the strongest reason for devotion to that study. Your great defect may be that you have no taste for it, and the very aim of your education is to give you this taste. The course of arts is so arranged that no part can be omitted without serious disadvantage to every one who claims to be regarded as a well-educated man.

While it is right that you should have lofty aims, and that a generous and worthy ambition should stimulate you, yet let not dreams of the future prevent you from making present efforts. How many have passed through life to no purpose, who might, if it were not dreams of unattainable greatness, have served their generation well. Commence at once with your task, whatever it may be; wait not till some more genial mood may come. The best plan of wooing suitable ideas and expression is simply to commence the work. The very mental exercise required to commence bids difficulties vanish; and a willing heart makes ready ideas. Beware of making general reading an excuse for neglecting prescribed tasks. There is not a more subtle and dangerous apology for idleness and sloth than desultory reading. Reading is necessary, but only as a means to an end; it is useful as an aid to stimulate and direct thought, but, if it is an apology for the want of independent thought and self-exertion, the great end of collegiate training is not gained.

But, while mental culture is the immediate object of a university course, there must be a suitable stimulus to the youthful mind. There must be a motive power to generous ardour, otherwise the task will be sluggishly performed and no enthusiasm will be kindled. One legitimate motive to study is the pleasure which the very study gives you, and one great object of every man should be to convert duties into pleasures. There is also the legitimate motive of power. The love of power is one of the grand actuating principles in man's nature, and education is simply the storing up of power to manifest itself in the various walks of life. Knowledge, in the ordinary ac-

ception of the term, is not power, it is often weakness instead of power, and pedantry is an illustration of this weakness; but education, invigorating the whole intellectual nature of man, is always a power, and in every sphere of life, the educated man is always a centre of power. It is a legitimate enough motive to seek education for the power it imparts, if it be only a power for good. But how often, alas! is a finely cultivated mind only a power for evil, and the talents God hath given employed to subvert His authority? Seek the power education confers, that you may be fellow-workers with God for the promotion of His glory and the best interest of man. God needs your services for the accomplishment of His purposes with man, and the dignity of education lies in this, that it fits you for working with and under God. Forget not that, though you never enter the sacred profession of the ministry, you are bound to be priests of God, and to serve Him in the various secular callings to which you may devote yourselves in life. Your education here is designed to dignify and sanctify those callings, so that they may be subservient to God's glory. But, in order to have an abiding impression of your dignity as fellow-workers with God, you must live close to Him and carefully keep up those religious exercises to which you may have been trained in pious homes. Be regular in your approaches to a throne of grace, and, while gaining acquaintance with many books, see that your most familiar acquaintance be with the Sacred Scriptures.

It has been the glory of Scotland that the education of her sons has been as much an education of character as of intellect. Other national systems may boast of an intellectual culture of as high an order, but the true test of excellence is the resulting character and to the formation of character, the grand essential element is religion. An educated man without this regulative principle is like a ship driven by the gigantic power of steam, but with no rudder to direct her course and save her from the disasters of shipwreck. While, therefore, the more special and formal exposition of the doctrines of our holy religion is reserved for the theological course, every guarantee is afforded by the constitution of this University, that the spirit of the Christian faith will pervade all the departments of a liberal education, and that the moulding influence of Christianity will be applied to the formation of character.

Besides the faculty of arts, affording a liberal education irrespective of any special professional pursuits, we have the professional faculties of theology and medicine. At the first establishment of the college the grand object in contemplation was the raising-up of a ministry for the service of the Church of Scotland in Canada. It was obvious, at an early period, that, before this branch could in any measure meet the wants of the Presbyterian population, or assume a national character, it would be necessary to rear a native ministry. The succours of the Parent Church could only be temporary and the organisation of this college contemplated a period, when the Church in Canada would assume an independent position in which she could rely upon her own resources as to men and means. It might have been more in accordance with this idea, that one who had experience of the work of the ministry in Canada and of its wants should be selected as best fitted to preside over the education of her future ministers. The feeling of filial regard has however prevailed, and one has been selected, more distinguished for his devoted affection to the Parent Church than for the high qualities requisite for the situation which he has now the honor to fill. I might have scrupled at such an advanced period of life to leave scenes endeared to me by labours of love and the happiest associations of my life, but I felt that the Church of Scotland had a paramount claim upon my services, and that I could not reject so cordial an invitation to promote her interests by forming a new link between her and the daughter church in this country. I feel honoured, then, by receiving an appointment which is a renewed pledge of affection between the allied churches. Though only fulfilling a provisional purpose, by being the medium of the fostering care of the mother church, I feel that my mission is one of no ordinary importance, and, if I can aid, in any measure, in embuing the future ministers of this church with the spirit of the mother church—with that devotedness and zeal which has made her the glory of Scotland, I shall feel that I have not laboured in vain.

My duties, as *primarius professor* of theology, will lead me into more immediate contact with those of you preparing for the ministry; and I seize this opportunity of stating what I conceive to be the nature of these duties and the plan by which they may be best fulfilled. Theological students are required to attend the

Hall for two objects; first, to acquire theological knowledge, and second, professional training; and the value of a theological course will depend very much on whether the former or the latter is regarded as the chief element. Theological knowledge and professional training are both necessary, but which ought to be chief and which subordinate? Is the chief duty of the professor to consist in teaching his students a system of theology or in training them to the practical duties of their profession? The first is no doubt essential; but is not the latter the special function of the Theological Hall?

I have no hesitation in giving it as a long cherished conviction that our theological halls, to meet the wants of the Church, must be looked upon mainly as training institutions, and that they will be practically valuable just in proportion as this idea is realised. I hold that the distinctive feature of our Halls ought to be a practical one, and that the teaching of the science should be only regarded as a means to an end. The press may supersede the teaching, but never the training function of the Hall. Do not however suppose that, while assigning to the scientific study of theology its proper place, I mean to convey the idea that it is less necessary, or that the standard of attainment should be in any way lowered. Never was there a time when we could so ill dispense with high theological attainments. The public mind, on both sides of the Atlantic, is fermenting with grave religious questions. The speculative tendency was never more decided, and theological controversy is no longer confined to dry and bulky volumes from which the masses shrink with aversion. The newspaper, the magazine, the novel, teem with theological speculation, put in the most attractive forms. Even works on special theological questions are now written with such literary taste and ability, and the appetite for religious speculation is so strong, that they are read by vast multitudes. The number and the successive editions of such works amply attest the enquiring but unsettled state of the public mind. One cannot mingle much in society without finding that a large proportion of the well educated classes are conversant with the questions which arise from the apparent conflict of faith and reason, and the difficulties started by the progress of science. The public are receiving a theological education through the press, such as at no former time they enjoyed, and a Christian minister, if he is to maintain a position of influence, must keep a-

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breast of the increasing intelligence. This is no time, therefore, to abate in any measure, the standard of attainment required of candidates for the ministry, and above all in a country such as this, where the mind, while stimulated to increased activity, is set loose from the salutary influence of venerable names and institutions. It will be my aim, therefore, by means of lectures and text books, to give a view of systematic theology and at the same time to make you acquainted with the various forms, but especially the more recent ones, of theological speculation and controversy.

But is the idea of a theological course exhausted when the student has his mind stored with the doctrines and polemics of theology? Has the mere communication of theological knowledge fitted the student for the arduous duties of the ministry? No, he may feel as helpless at the end of his course as at the beginning, and after a large expenditure of time and money he may find himself scarcely on a level with the layman, who, amidst the active pursuits of a secular calling, has had time to acquire from books a large amount of theological knowledge, and, from his more frequent intercourse with the world, a ready and fluent speech. Theology, regarded merely as a science, is only a branch of a liberal education, and, whether taught through the press or the divinity hall, should form a part of the training of every well educated man. But the student attends the hall not merely for a general, but for a professional education. He studies theology as a science, that he may the better acquire the art of applying it, and the grand aim of the hall is to train the student to the practice of this art. When this is overlooked, the scientific teaching of the hall may only encumber, instead of aiding a minister when he enters on the pastorate. He may have lost by it that directness of appeal which is best fitted to reach the conscience of the sinner, and hence it is that the illiterate preacher, retaining his natural directness of speech, is often more successful than the expensively educated clergyman. How often is it the case, that a man profoundly versed in theological learning, and who can write sermons of matchless excellence in their way, fails in arresting the attention of an audience, or producing the slightest effect on the mind or heart—simply from the want of early training in the most natural and effective modes of composition and address. Besides the art of preaching, skill is required in visiting the sick, dealing with cases of conscience, con-

ducting prayer meetings, and managing sabbath schools, missionary societies and other benevolent schemes. The institution of Theological Halls implies, that they can impart practical skill in these various spheres of duty. I do not mean merely, that the principles of homiletics and pastoral theology should be taught, but that the students should, as far as possible, be trained to the performance of the actual duties.

The case of the medical profession will illustrate my meaning. Scientific lectures are delivered by the professors in the medical faculty, but they would be comparatively of little value if this were all. The science is given, only that a practical training may be based upon it. The hospital, the laboratory, the dissecting and operating rooms, are open to the student, that he may actually practise the science which is taught him in the lectures. The community would be justly alarmed were it announced, that the medical faculty gave only lectures, and that students were to be licensed to practice who never felt a pulse, mixed a prescription, or assisted at the amputation of a limb. And is it not a still more alarming consideration, that young men should be appointed to the cure of souls who have had no practical training whatever in the art?

It may be objected that this kind of professional training is not practicable in the clerical as it is in the medical profession. I can indeed conceive circumstances in which there might be difficulty, but I am confident that no insuperable difficulty will be met in carrying out the plan in connection with this hall. It may also be objected, that, were students to engage too early in pastoral exercises, their studies would be interfered with; but no such difficulties should arise, if these exercises form part of their regular training. The very object of the professor's superintendence is to regulate and duly proportion the science and the practice; just as in medical education the training consists in properly regulating the practice of the hospital and the duties of the class-room. The combination of the art with the science, as in the medical profession, will tend to fix the principles of the latter more firmly in the mind.

The grand distinctive feature of the education of Scotland, and that on which its success has mainly depended, is the close connection between the church and the school, and I rejoice that this principle forms the essential element of the constitution of this college.

It is intimately and vitally connected with the Church of Scotland. The Church offers the fullest security for the religious character of the university as a whole, while anything like sectarianism is avoided. The classes are open to the youth of all denominations, and the governing body have availed themselves of the services of professors belonging to different religious bodies. This happy solution of the educational problem is effected simply by placing the religious guarantee in the electing and governing body, which, by the Royal Charter, must be an integral part of the church itself. The Christian character of the institution is thus maintained, while professors and students are drawn from the various denominations.

The close connection between the church and the college enables the theological faculty to tell more directly on the life and energy of the church, and accommodate itself to her wants. If there was but a loose connection, we might conceive the Theological Hall sending forth men breathing little of her spirit and ill-fitted for the work she demands of them.

The widely spread Presbyterianism of the American Continent gives ample proof of the admirable adaptation of Presbytery to the wants of a new country. Much of the secret of this success lies in its flexibility and adaptation to the varying circumstances of society. It would be contrary, then, to the spirit of Presbytery to copy in this country, too slavishly, any model in the old. It would be no compliment to the Church of Scotland, though adopting her standards and breathing her spirit, to limit ourselves to the resources of Presbytery called into requisition at home. There is a condition of society here which requires an adaptation, the want of which is felt to no great extent at home. I allude to the advancing tide of population, to the progress of settlements beyond the reach of a regular supply of ordinances. When our principal charges were first planted in Canada, it was merely to supply the wants of such of our people as settled in any locality in sufficient numbers to warrant them in calling a minister and offering an adequate stipend. The initiative was more on the part of the people than of the Church, and, when the people did not move, the Church found no outlet for advance. But, if the Church is to assume a national character, and meet the wants of this country; if her aim is not merely to supply, provisionally, services to the immediate settlers in this country, but to form part

of the national and religious life of the native population, she must advance with the tide and seek, at the very outskirts of civilisation, to form the nuclei of churches and schools. She must have not only ministers to labour in the self-supporting centres of population, but suitable agents also at the very extremities, where the population is sparse, money scarce, and the people perhaps indifferent. We must not wait to be called, our agents must go unbidden into the wilderness, and sow the seed of the Gospel beside all waters. It will require all the wisdom of the Church to devise the suitable means and agents, and it is but a reasonable demand on the resources of this college to call in its aid in organising such an agency.

It gave me much pleasure to hear of the noble efforts, made by the members of the Church, to raise the stipends of the ministers of settled charges to a certain minimum standard; and I must say that the life and liberality displayed in the movement contributed not a little in inducing me to cast in my lot with a people who could manifest such Christian generosity. But this movement is not incompatible with that of Church extension in the wilderness; both movements will act and react favorably on one another. Let us by all means shelter and foster the plants which have already sprung up, but let us not neglect to scatter the seed broadcast over the country, that there may be plants of the Lord everywhere, and that the wilderness and solitary place may be glad and the desert rejoice and blossom as the rose.

I have said that, at the first institution of this university, only the faculties of art and theology were contemplated, but it soon became obvious that a medical faculty was absolutely necessary, and its progress has been so rapid that it much outnumbers the other faculties, and has attained a leading position in this country. The faculty of law is now only necessary to complete the organisation of the university, and this cannot long be delayed. Though my special duties as professor are only in connection with the theological faculty, still those of you engaged in medical studies have an equal claim on my services as principal. I cannot presume to offer you professional counsel. I can only claim a warm sympathy with your pursuits in the various branches of science to which your attention will be directed. There is a propriety in your being associated with those whose mission is the cure of souls. Our blessed Lord embodied in his public minis-

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try both vocations. He came to seek and to save lost souls, but he thought it not unworthy of his great mission to heal the sick, and minister to the bodily wants of men. It is fortunate that from the earliest history of collegiate education a right conception was formed of the dignity of the healing art, and that it was deemed requisite that the physician should possess not merely professional skill, but also the refinement and acquirements of the gentleman and the scholar. As a class, medical men have ever been distinguished by their heroic self-sacrifice and generous sympathy for the poor, while, by their intelligence and worth, they have done much to adorn and elevate the society among which they have mingled, and, in a new country, such elevating influence is as much to be valued as strict professional accomplishment. I trust it will ever be your generous ambition to maintain the honor and dignity of your order, and that you will feel that, as Christian physicians, you can most effectually cooperate with your clerical brethren in promoting the highest well-being of the

people and hastening the establishment of the Redeemer's kingdom. I cannot but congratulate you on the great privilege you enjoy of studying under professors, who by their eminence in their respective departments have raised this medical school to its present flourishing condition.

It has been my lot to come amongst you at a time when a tide of enthusiastic loyalty has swept over the country, and awakened all the dormant feeling of affections to the mother country, and of respect for British sway. If any proof was needed, this loyal demonstration gives the strongest assurance that, in casting in my lot with yours, I am cooperating with a people who have like national sympathies, and that I need not in any measure abate those feelings of affection to Queen and country, which I should wish to cherish as my most precious heritage. I conclude with the expression of the trust, that the blessing of the Most High will rest on the efforts of professors and students, and that the work of the session, now begun, will redound to His glory.